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June 26.

A

TOKEN

OF

AFFECTION AND RESPECT,

TO THE PARISHIONERS OF

ST. MARY WOOLNOTH,

AND

ST. MARY WOOLCHURCH, LONDON,

FROM THEIR

MINISTER.

ACTS xxvi. 3.

I BESEECH THEE TO HEAR ME PATIENTLY.

LONDON:

PRINTED IN THE YEAR 1781.

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TOKEN, &c.

MY RESPECTED FRIENDS,

IT being impracticable to *write* ſeparately and diſtinctly to every perſon in the pariſhes with which I am connected as a Miniſter; I cannot offer you this teſtimony of my ſincere regard for your welfare, without availing myſelf of the conveniency of the preſs. But you may be aſſured, that this Addreſs, though it waits upon you in print, will not be publiſhed or ſold. It is deſigned, not for the public, but for you. And I wiſh, while I expreſs myſelf with freedom, to obſerve the ſame reſpect and tenderneſs, as if I had an opportunity of converſing perſonally and ſeverally with each of you.

My income from the pariſhes is legally ſettled, and regularly and readily paid. I am well ſatisfied with it; and have only to wiſh on this head, that the people of my charge may be benefited by the Miniſtry which they jointly contribute to ſupport. I acknowledge likewiſe with thankfulneſs to God and

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to you, that in the occaſional intercourſe I have had amongſt you, I have never received the leaſt perſonal incivility or unkindneſs from any one. Though I cannot but know and lament, that the ſubject matter of my preaching is to many of you not pleaſing; and though ſeveral ſteps I have thought it my duty to take, muſt appear, to ſome of you, unneceſſary and troubleſome innovations, I have met with no direct and ſtudied marks of oppoſition or ill-will. Your conduct has in this reſpect, been worthy of the politeneſs and humanity which diſtinguiſh you on other occaſions.

The only cauſe of complaint, or rather of grief, which you have given me is, that ſo many of thoſe, to whom I earneſtly deſire to be uſeful, refuſe me the pleaſure of ſeeing them at Church on the Lord's-Day. My concern does not ariſe from the want of hearers. If either a numerous auditory, or the reſpectable characters of many of the individuals who compoſe it, could ſatisfy me, I might be ſatisfied. But I muſt grieve, while I ſee ſo few of my own pariſhioners among them. Let me intreat your favourable attention, while I reſpectfully and affectionately expoſtulate on this head.

The general deſign of my Miniſtry in this city, might, and I truſt would have been anſwered, if it had pleaſed God to place me in ſome other pariſh. But He ſaw fit to fix

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me amongſt you. This appointment, as it ought to give you a preference in my regard, and to make me ſtudiouſly ſolicitous to promote your advantage; ſo likewiſe it gives you a more immediate and particular intereſt than others, in the event of my ſervices. However little worthy of your notice in any other view, if I am a ſervant of God, a Miniſter of the Lord Jeſus Chriſt, if I ſpeak the truth in love, how can I but be pained at the thought, that many to whom the word of ſalvation is ſent *, refuſe to hear it, and reject the counſel of God againſt themſelves † !

I am unwilling to ſuppoſe, and yet, when I conſider the progreſs of infidelity in the preſent day, I cannot but fear, that there may be ſome amongſt you who abſent themſelves from the Church, not ſo much from a diſlike of what may be called my ſcheme, or my ſentiments, as from a diſregard to religion in general, at leaſt to the Chriſtian religion. I know how to pity perſons of this unhappy turn, for it was too long my own. It is not only a hazardous, but an uncomfortable ſtate; for notwithſtanding their utmoſt addreſs and endeavours, they cannot wholly avoid painful apprehenſions, leſt the Bible which they wiſh to be falſe, ſhould prove to be the truth. It was thus with me, and it muſt in the nature of things be thus

* Acts xiii. 26. † Luke vii. 30.

with every Infidel. To doubt or deny the truth of Chriſtianity is too common, but to demonſtrate that it is falſe, is an utter impoſſibility. I laboured long in the attempt, but when I leaſt expected it, I met with evidence that overpowered my reſiſtance; and the Bible which I had deſpiſed, removed my ſcepticiſm. He againſt whom I had hardened myſelf, was pleaſed to ſpare me; and I now live to * tell you, that there is forgiveneſs with him.

But the greater part of you, I am perſuaded, will agree with me thus far at leaſt, that the Scripture is a Divine Revelation. But do not ſome of you act inconſiſtently with your acknowledged principles? Can you reconcile your conduct to the precepts of God, or to the character of thoſe who fear and love him, as deſcribed either in the Old, or New Teſtament? If *you* have ſervants and dependants, you expect to be obeyed; and do you profeſs yourſelves the ſervants of God, and yet allow yourſelves in the breach of his known commandments? The habits of buſineſs or amuſement in which you live, not only engroſs your time and thoughts during the reſt of the week, but indiſpoſe you for the due obſervation of the day which he has enjoined you to keep holy. You have engagements of another

* Pſal. cxxx. 4.

kind,

kind, which will not admit of your ſtated regular attendance on the public worſhip of God; and if you conſtrain yourſelf to be preſent occaſionally, the light which a faithful preacher forces upon your conſcience offends you, and makes you willing to catch at every pretence which may furniſh you with the ſhadow of an excuſe for not hearing him again.

But this is not the character of all who have withdrawn themſelves. Some of you have not forſaken the public worſhip; you attend at other churches, and are ready to complain that you have been driven from your own. If you have candor to allow that poſſibly I mean well, yet the manner of my preaching is ſo different from what you were formerly accuſtomed to, and from what you approve, that after having heard me, and perhaps more than once, you have been conſtrained to ſeek new places, and to reſign your ſeats in your pariſh church to ſtrangers. If I venture to plead with you upon this ground, it is not without being aware of the delicacy of the ſubject. It will ſeem like pleading my own cauſe. But I am conſcious, that I would not trouble you with a ſingle line in the way of ſelf-juſtification, if it were not for your ſakes, and with a deſire of obviating ſuch miſapprehenſions, as I verily believe you cannot retain without diſadvantage to yourſelves.

As a Proteſtant Miniſter, and preaching to Proteſtant hearers, I not only take my text from the Scriptures, but likewiſe draw from thence the proofs and illuſtrations of what I advance in my ſermons. I frequently, conſtantly, appeal to the Bible, the acknowledged ſtandard and touchſtone of religious ſentiments. As a Miniſter of the Church of England, when ſpeaking to the profeſſed members of that Church, I might likewiſe appeal to the current doctrine expreſſed in our Liturgy and articles; but I ſeldom do it, becauſe having, as I conceive, the higheſt authority, the holy Scripture, on my ſide, I need no other. If you could be certain, that with reſpect to the points wherein we differ, the Scriptures are for you and againſt me, your refuſal to hear me would be juſtifiable. But otherwiſe it behoves you to be cautious, leaſt while you think you only reject what appears to you novel or impertinent, your contempt ſhould unhappily fall upon the doctrine of the Prophets and Apoſtles, and of Chriſt himſelf. I muſt magnify my * office. On other occaſions, I wiſh to demean myſelf as the leaſt of all, and the ſervant of all; but when I ſtand in the pulpit, I ſpeak in the name and under the authority of him, whom we believe will ſhortly come to be our judge, and who has ſaid, He that deſpiſeth † you, deſpiſeth me.

* Rom. xi. 13. † Luke x. 16.

I mean

I mean not to take up your time at preſent, with a detail or a diſcuſſion of ſentiments. I offered a brief outline of my thoughts and aims, in the firſt ſermon I preached among you, and which was printed ſolely with the deſign of preſenting it to you; though by a miſtake that gave me pain at the time, it became more public than I intended. To the profeſſion I then made, I have, by the goodneſs of God, been enabled invariably to conform. I doubt not but I have ſpoken the truth *; I have endeavoured to ſpeak it in love. It is true, I have not dared to diſguiſe or palliate my principles. I account it a great mercy to me, that I have not been influenced by the fear or the favour of men. But my conſcience bears me witneſs, that ſo far as truth and duty would admit, I have ſtudied to avoid whatever might give you offence or pain. When I came to St. Mary Woolnoth, not being altogether a ſtranger to what is called the world, and to the maxims prevalent in genteel life, I could not promiſe myſelf very general acceptance as a preacher. I knew that if I would be faithful to my conſcience, ſome of my hearers muſt be diſpleaſed; but though I was conſtrained to riſk your diſpleaſure, I have been ſolicitous not to provoke it, or to lay any unneceſſary difficulties either in your way, or in my own.

* Eph. iv. 15.

Many

Many perſons whoſe good ſenſe and liberal education, exempt, or free them from prejudices of other kinds, are frequently almoſt as much under the power of *religious* prejudices as the vulgar. We lament this more than we wonder at it. The reaſon is obvious. In temporal concerns they examine and judge for themſelves. But in religious matters, they are content to let others judge for them, and (if I may ſo ſpeak) to ſwim with the ſtream of a prevailing opinion. To this cauſe I muſt aſcribe ſome of the exceptions that are taken to my miniſtry.

In almoſt every age and country where Chriſtianity has been profeſſed, ſome hard name or term of reproach has been impoſed upon thoſe who ventured to maintain a more evangelical ſtrain of doctrine, or a ſtricter courſe of conduct, than was agreeable to the ſpirit of the times in which they lived. Even the *Chriſtian* name, honourable as we may now think it, was uſed by the Heathens, when it firſt obtained, as a ſtigma, a term of the utmoſt contempt and hatred; and Chriſtians were, by common conſent, reputed the off-ſcouring *, and filth of all things. In a like reproachful ſenſe the names of Lollards and Goſpellers were applied by the Papiſts, to thoſe whom God honoured as his inſtruments in freeing our fore-fathers from

* 1 Cor. iv. 13.

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the ſhackles of Popery, by introducing that light of truth which iſſued in the Reformation. Men of the ſame ſpirit were afterwards branded in *Proteſtant* nations with the terms Pietiſt and Puritan. Of late years the name of *Methodiſt* has been impoſed as a mark and vehicle of reproach. I have not hitherto met with a perſon who could give me a definition or preciſe idea of what is generally intended by this formidable word, by thoſe who uſe it to expreſs their diſapprobation. Till I do, I am at a loſs whether to confeſs or deny that I am (what ſome account me) a Methodiſt. If it be ſuppoſed to include any thing, whether in principle or conduct, unſuitable to the character of a regular Miniſter of the Church of England, I may, and I do diſown it. And yet it is probable, that ſome of my pariſhioners hearing, and eaſily taking it for granted, that I am a Methodiſt, think it a ſufficient proof that it cannot be worth their while to hear me.

That I may not diſguſt and weary my hearers by the length of my ſermons, I carefully endeavour not to exceed three quarters of an hour, at thoſe ſeaſons when I have moſt reaſon to hope for the preſence of my pariſhioners. At other times I allow myſelf a longer term, but even this I underſtand is thought too long. If I conſidered my preaching only as a cuſtomary appendage, without which I could not, with a good grace, col-

lect

lect my dues, we ſhould not long differ upon this point. So far as brevity would be pleaſing, it would coſt me little trouble to pleaſe. But if the proper ends of preaching are to inſtruct, to admoniſh, to exhort, and to perſuade; if the great truths of Scripture are to be explained, illuſtrated, and applied; if the various known or probable ſtates and caſes of the ſeveral perſons who compoſe our auditories are to be attended to; in a word, if, as a preacher, I am conſcientiouſly to endeavour to ſave myſelf and them * that hear me; then I confeſs I know not how to anſwer theſe ends, were I to limit myſelf to a much ſhorter ſpace than I do. And ſometimes when my heart has been deeply impreſſed with a ſenſe of the worth of ſouls, the brevity and uncertainty of life, and the ſolemnity of that hour when both preachers and hearers muſt give an account of themſelves to God, I have, perhaps, in defiance of my previous determination, been conſtrained to exceed it a few minutes, though but ſeldom. I am perſuaded you are miſtaken, when you think the length of my diſcourſes is the cauſe of your diſſatisfaction. It is not ſo much the length, as the ſubject matter that wearies you. It is poſſible I could, if I durſt, preach a ſermon, which, though it exceeded three quarters of an

* 1 Tim. iv. 16.

hour,

hour, you would not think too long. Many perſons can afford their attention for ſeveral hours to pleaders at the bar, or to ſpeakers in parliament, without wearineſs, whoſe patience is quickly exhauſted under a ſermon, where the principles of Scripture are plainly enforced, and a faithful application of them is addreſſed to the conſcience. I mean not to vie with the public ſpeakers you admire. I lay no claim to the honour of an orator, nor do I expect or even wiſh to engage your attention by the elegance and modulation of my periods. If I poſſeſſed abilities of this kind, I muſt decline the uſe of them. I muſt ſpeak to the unlearned as well as to the wiſe, and therefore my principal aim is to be underſtood. Yet I would hope I am not juſtly chargeable with ſpeaking nonſenſe, or expreſſing myſelf with a levity or careleſſneſs unſuitable to the pulpit, or diſreſpectful to the auditory. But alas! there are too many hearers, who ſeem more deſirous of entertainment, than of real benefit from a ſermon! They do not act thus in the affairs of common life. Were they to conſult a phyſician or a lawyer, they would not be content with having their opinion upon a point of law, or a caſe in medicine in which they themſelves had no perſonal concern. It is their *own* caſe they expect ſhould be conſidered. But when they come to church, if the diſcourſe be ingenious, and the elocution of the preacher

preacher agreeable, it ſuffices; and the leſs the ſubject comes home to their perſonal concernment, the more (in general) they are pleaſed with it. That is, they are diſpoſed to be pleaſed with the preacher, if he ſays nothing to make them diſpleaſed with themſelves.

Another objection which I muſt likewiſe treat as a prejudice is, that I am an extempore preacher. The practice of reading ſermons to a public aſſembly, has been hitherto peculiar to the Engliſh nation. Biſhop Burnet obſerves, that it took its riſe ſoon after the dawn of the Reformation amongſt us. Latimer and other great men, whoſe names, now they are dead, are mentioned with ſome reſpect, were, when living, treated by many as if they had been Methodiſts. They were contemptuouſly ſtiled Goſpellers, and preaching in unquiet times, when there were inſurrections in different parts of the kingdom, they were traduced as our Saviour and his apoſtles had been before them, and charged with having a deſign to foment ſedition by their ſermons. This was done with a view of awakening the ſuſpicion and diſtruſt of Henry VIII. againſt them, who was a prince ſufficiently jealous of his authority. The preachers not only diſavowed the charge, but were led to write their diſcourſes, that they might, if neceſſary, confute their ſlanderers, by producing what they had actually delivered.

delivered. The like accuſations, and the like ſuſpicions, in ſome ſucceeding reigns, rendered the ſame precaution expedient. At length the cuſtom became general and eſtabliſhed. In moſt, if not in all other parts of Chriſtendom, a man who ſhould attempt to read his ſermon from the pulpit, would find but few hearers: he would be judged diſqualified for the office of a preacher by his own confeſſion. Inſomuch that they who after having previouſly conſidered their ſubject, are not able to ſpeak upon it with ſome degree of readineſs, are obliged not only to write their ſermons, but to ſubmit to the burdenſome taſk of committing them to memory; for reading them would not be endured. With us, on the contrary, the prejudice in favour of reading is ſo ſtrong, that many people can form no expectation of ſenſe, argument, or coherence from a man who preaches without a book. They will require little more proof of his being unworthy of their notice, than to be told, he is an extempore ſpeaker. Here again, in the concerns of common life, they judge and act otherwiſe. There is little doubt but the theatres would ſoon be much leſs frequented, if the performers were to appear with books in their hands, and each one to read his reſpective part. And perhaps the theatre is the only place where a public ſpeaker would be much admired, if it were known that he

ſpoke

ſpoke neither more nor leſs than he had previouſly determined to ſay. In parliamentary debates, and in pleadings in our courts of juſtice, the occurrence of unexpected replies and objections, and other new circumſtances, renders it neceſſary that a man ſhould be ſo far maſter of his ſubject and his thoughts, as to be able to accommodate himſelf to thoſe ſudden turns, which often lead him into a train of diſcuſſions and arguments, which could not be premeditated, becauſe the occaſions could not be foreſeen. If this habit and facility of ſpeaking off-hand, and applying principles of general knowledge to particular ſubjects and incidents as they offer, be allowed, approved, and even required in other public ſpeakers, why ſhould it be ſuppoſed that the *Preacher* is the only perſon who cannot, or muſt not, expreſs his thoughts, but in that order, and in thoſe words, in which he has previouſly written them? Is not Divinity a ſubject ſufficiently copious? Are not the topics which the Scriptures afford, well ſuited by their importance, certainty, and authority, to awaken the ſtrongeſt emotions, and to draw forth the higheſt exertions of which the human mind is capable? Shall the management of the conteſted claim of a houſe or a field, or the intereſts of contending political parties, be deemed of ſuch conſequence as to engage the attention and admiration of hearers?

And

And ſhall a Miniſter of the Goſpel, when called by his office to unfold the wonders of Redemption, or to enlarge on the ſolemn themes of Judgment, Heaven, and Hell, be thought the only man who has choſen a ſubject incapable of juſtifying his earneſtneſs, or of furniſhing him with ſuch thoughts and expreſſions upon the ſpot, as the moſt judicious part of his auditory need not diſdain to hear? Certainly, if the Bible be true, a Miniſter muſt have the advantage of all other perſons who ſpeak in a public character! His ſubject is more weighty, and of infinitely more concern to his hearers. He ſpeaks in the name of God, and has an expreſs promiſe of the aſſiſtance of his Holy Spirit, if not to ſuperſede his faculties, yet to influence, animate, and guide them, to bring things ſeaſonably to his remembrance, and to apply them to the heart with a divine energy. We know that it is ſo in fact; and though we are ſlighted, and perhaps deſpiſed, by many, there are others who receive our teſtimony with joy, and will acknowledge, that what the world eſteems the * fooliſhneſs of preaching, has, by the bleſſing of God, made them wiſe unto ſalvation †.

I earneſtly intreat you, my beloved friends, ſeriouſly to conſider theſe things. In the midſt of the various ſentiments and opinions

* 1 Cor. i. 21. † 2 Tim. iii. 15.

which prevail, it is at leaſt certain that we are all mortal, and that life is not only ſhort, but highly precarious. If you believe the Scriptures, you acknowledge, that after death there is an appointed judgment, and an unchangeable, everlaſting ſtate. If ſo, ſhould you not carefully examine the ground of your hope, and fear even the poſſibility of a miſtake, which, if not rectified before death, will then be fatal and without remedy? If you would not ſign a leaſe or a contract without examining it for yourſelves, why will you venture your eternal concernments implicitly upon the prevailing opinions of thoſe around you? Eſpecially, when our Lord himſelf has told us, that whoever may be right, the *Many* are undoubtedly wrong. For * "wide is the gate, and broad is the "way, that leadeth to deſtruction, and *Many* "there be that go in thereat; becauſe ſtrait "is the gate, and narrow is the way, that "leadeth unto life, and *Few* there be that "find it." If for the preſent you ſeem confirmed in your manner of thinking and living, by the numbers, names, and examples of thoſe with whom you agree; yet conſider, you muſt ſoon be ſeparated from them all. Not one of them will be able to comfort you in a dying hour, or to anſwer for you to God. You may live in a throng, but you muſt die alone. Religious ſubjects are ſeldom the

* Matt. vii. 13.

choſen

choſen topics of converſation, in what is uſually called good company; if occaſionally introduced, how ſuperficially are they treated, yet how peremptorily are they decided upon, and then how readily diſmiſſed! But ſooner or later their importance will be known. The Scripture is the rule by which we muſt all be judged at laſt; it is therefore our wiſdom to judge ourſelves by it now. Would you be perſuaded to do this, praying to God for that aſſiſtance which you need to direct your enquiries, and which he has promiſed he will afford to them that aſk him, it would have a happy effect upon your principles and your peace. Search and read for yourſelves, if the Scripture does not ſpeak to all * mankind as in a ſtate of condemnation; if it affords us any hope of deliverance but for the ſake of the Lord Jeſus Chriſt †; if it intimates any method of being ſaved through him, but by a faith ‡ wrought by the operation of God, and evidenced by a temper of love, and a habit of chearful obedience to his precepts §: if theſe points, which comprize the general ſcope of my preaching, are contained and taught in the Bible, they ought not to be ſpoken againſt.

I can have no intereſt to forward by this addreſs, except that intereſt which I feel in your welfare. I have no favor to ſolicit from

* Rom. iii. 19. † Acts iv. 12. ‡ Mark xvi. 16.
§ Col. ii. 12. Gal. v. 6. 1 Pet. i. 2.

you, but that you would attend to the things which pertain to your eternal happineſs. I can truly ſay, I ſeek not your's, but you *. Though I am not indifferent to your good opinion, ſo far as reſpects my integrity and moral character, yet it is a ſmall thing with me to be judged of man's judgment; nor would your united approbation content me, except I could hope it was founded in your cordial acceptance of the Goſpel which I preach. I have taken this method, as it ſeemed the only one in my power of acquainting ſome of you with my ſentiments, which yet it highly concerns you to know; not becauſe they are mine, but (I ſpeak it with confidence) becauſe they are true, and of the utmoſt conſequence. However amiable and benevolent in your private characters, except you are born again, † born from above, delivered from the love and ſpirit of the ‡ world, and made partakers of the love and ſpirit of the § Lord Jeſus, you cannot be accepted of him in the great approaching day of his appearance. My heart longs for your ſalvation; but whether you will hear, or whether you will forbear, I muſt take your conſciences to witneſs, that I have been faithful to you. If after this (which may God forbid) any ſhould periſh, I am clear of ‖ their blood. Permit me to make one

* 2 Cor. xii. 14. † John iii. 3. ‡ Gal. i. 4.
§ Rom. viii. 9. ‖ Acts xx. 26.

requeſt,

requeſt. It is not likely that I ſhall ever trouble you in this way again, and therefore I would intreat you to preſerve this paper. If it makes no impreſſion on you at preſent, a more favorable ſeaſon may come. If you pay but little attention to it in your proſperity, a time of affliction may invite you to peruſe it again. If you regard it not while I am living, you may, ſhould you ſurvive me, read it more carefully after my deceaſe. It is however probable, that ſome of you will not ſurvive me. Death may be even at your door. If the thought of ſuch a viſitant be unwelcome to you, it is owing to a ſecret conſciouſneſs that you are not prepared for it, and therefore you ſeek refuge from the painful apprehenſion, in a round of buſineſs or pleaſure; perhaps for the preſent with too much ſucceſs. Yet ſooner or later, the hour you dread muſt come. "It "is appointed for all men once to die, and "after death the judgment." There we ſhall all meet. May the Lord God ſo influence your minds now, that our meeting then may be comfortable and happy.

Thus far I have written chiefly to thoſe who abſent themſelves from the Church. But I thank God I am not wholly deſerted by my pariſhioners. With regard to thoſe who have patience and candor to hear me, I have a hope that what may now ſeem harſh and difficult in my ſermons, may hereafter approve

approve itſelf to their judgment. No perſon in the congregation can be more averſe from the doctrines which I now preach than I myſelf once was. This gives me encouragement for others, eſpecially when they are willing to attend on the means which God has promiſed to bleſs. For faith * cometh by hearing. If I have at any time, contrary to my intention, uttered a ſingle ſentence in my own ſpirit, or that might give them *juſt* cauſe of offence, I ſhould be glad, if I knew it, to aſk their pardon.

Some of you there are (may God increaſe the number) who not only hear, but approve, becauſe they have an experience in their own hearts that I ſpeak the truth. They have felt the evil of ſin, and the neceſſity of a Saviour. They have received the record God has given of his Son, and place their whole dependance upon him, as their wiſdom, † righteouſneſs, ſanctification, and redemption. To theſe I can addreſs myſelf with more freedom. You know the difficulties of my ſituation, and will aſſiſt me with your prayers. I truſt likewiſe you will aſſiſt me by your conduct, and that your lives and converſations will contribute to ſtop the mouths of gainſayers, and conſtrain them to acknowledge, that the doctrines of grace, which I preach, when rightly under-

* Rom. x. 17. † 1 Cor. i. 30.

ſtood

ſtood and cordially embraced, are productive of peace, contentment, integrity, benevolence, and humility. Many eyes are upon you, watching for your halting, and ſeeking occaſion by your miſcarriages, if they can obſerve any, to ſpeak evil of the * way of truth. May the grace of our Lord Jeſus Chriſt enable you to diſappoint them, and make them aſhamed! We muſt expect ſome oppoſition, many temptations and trials; but we are engaged in a good cauſe, and we have a mighty Saviour, a compaſſionate friend, a prevailing advocate. He knows your path; He ſees your conflicts. And He has engaged to ſupport, to guide, and to guard you, and at length to make you † more than conquerors, and to beſtow upon you a ‡ crown of everlaſting life.

I am,

Your affectionate ſervant,

HOXTON,
Nov. 1, 1781.

JOHN NEWTON.

* 2 Pet. ii. 2. † Rom. viii. 37. ‡ Rev. ii. 10.

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